TENTH ANNUAL REPORT

OF THE

Society for the Diffusion of Christian & General Knowledge among the Chinese.

For Year Ending October 31st, 1897.

SHANGHAI:
PRINTED AT THE "SHANGHAI MERCURY" OFFICE.

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Office-Bearers for the Year 1896-97.

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GEORGE JAMIESON, Esq., C.M.G., F.S.S.

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ORDINARY DIRECTORS:

C. S. Addis, Esq.

Rev. Y. J. Allen, D.D., L.L.D.

Rev. J. Edkins, D.D.

A. H. Harris, Esq.

Rev. W. Muirhead, D.D.

Rev. E. T. Williams.

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W. A. Poate, Esq.
Rev. E. T. Williams.

CONSTITUTION

OF THE

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

[In 1877 the China Missionary Conference established the School and Text-Book Committee. Its Secretary, Rev. Dr. A. Williamson, organized in 1884 at home the Chinese Book and Tract Society of Glasgow, and founded in connection with that Society in 1887 in China the Society for the Diffusion of Christian and General Knowledge among the Chinese. In 1892 the Chinese Book and Tract Society of Glasgow was succeeded at home by the Christian Literature Society, which is now among the main supporters of the Society for the Diffusion of Christian and General Knowledge among the Chinese.]

ARTICLE I.—The Society shall be named in English the "SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE;" and in the Chinese language: 廣學會.

ARTICLE II.—*Object.*—The object of the Society shall be,—the publication and circulation of literature based on Christian principles throughout China, her Colonies, Dependencies, and wherever Chinese are found,—especially Periodical literature adapted for all classes, as the resources of the Society may permit.

ARTICLE III.—*Membership.*—Any person may become a member on being proposed, seconded, and elected by a majority at any of the meetings of the Society or of the Directors, and it is hoped all members will assist by subscriptions and otherwise.

ARTICLE IV.—*Board of Directors.*—The Society shall be managed by a Board, consisting of a President, Vice-President, Treasurer, Secretary, and of not less than six ordinary Directors resident in China, who shall be elected by the members at the Annual General Meeting with power to fill up vacancies, which may occur during the year

Article V.—*Powers of the Board.*—The Board shall have power to determine its own Meetings, appoint Trustees (who may or may not be members of the Society) in whom any property of the Society may be vested; also to devolve upon Sub-Committees, Local Associations, or individuals, whether members or not, such charge of specific portions of the Society's operations as may seem expedient or necessary.

The Board also shall have power to call Special Meetings of the Society, take such steps as may appear best to diffuse information regarding the proceedings of the Society, secure pecuniary contributions, defray out of the funds of the Society all expenses connected with the work, and in general take whatever measures, consistent with the Constitution, as shall seem likely to promote the objects for which the Society is organized.

Article VI.—*Quorum.*—One-third of the members of the Board shall constitute a quorum; and the Chairman shall have a deliberative as well as casting vote.

Article.—VII.—*Annual General Meeting.*—A General Meeting of the Members of the Society shall be held during the second week of December, every year, at such place as the Directors may appoint, when a statement of the income and expenditure shall be submitted, together with a report of the Society's operations during the preceding year.

Article VIII.—*Alteration of Constitution.*—The preceding Articles of Constitution can be altered only by a vote of two-thirds of the members present or duly represented at the Annual General Meetings, and that only in the event of three months' previous notice having been duly circulated among the members of the Society.

LIST OF MEMBERS.

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Fung Yee, Esq.
Yang Chow King, Esq.
Rev. Paul Young.
Hon. T. H. Yun.

TENTH ANNUAL REPORT

OF THE

Society for the Diffusion of Christian and General Knowledge among the Chinese,

For the Year Ending October 31st, 1897.

One question has been in the hearts of many philanthropists during the last few years—the question: Is there any hope for China *as a nation*, or not? Many have answered it in the negative and given up all hope for China as a whole. The corruption of her officials, the ignorant self-conceit and stubborn exclusiveness of her scholars, the selfish materialism and sensualism of the masses of her people seem to them to have reached such a climax, that a great *national collapse* appears to them to be inevitable, and they look upon China as upon a criminal who is doomed to suffer the severest kind of Chinese punishment, the *ling-chih—i.e.*, to be cut up into small pieces. In opposition to this pessimistic view, there are others full of the most sanguine hopes for China's future. They believe that China is now thoroughly aroused from her sleep of ages and that she is advancing fast in the way of progress. Very soon, some say in four years, the railway between Peking and Hankow will be completed, and in only a few years more a whole net of railways will cover the land and connect all the important cities and market places; Western learning will flourish; Chinese professors of natural science will compete with their European and American colleagues in enriching the world by new discoveries; commerce and industries will advance by leaps and bounds; prosperity and

wealth will take the place of famines and poverty amongst the people; the idols of mud, wood, and stone will be thrown away, and Christianity, the life-giving source of modern civilisation, will be accepted with true conviction by the majority of the people, and so China, the new, the redeemed China, will soon be one of the leading nations of the world! This is the view of the optimists. Our Society stands in the golden middle between these views. We neither give way to gloomy and discouraging reflections on the corruption of China, nor do we desire to exaggerate the hopeful aspect of the present situation.

Signs of Progress.

The late war between China and Japan has certainly had a most wholesome influence upon China in stirring up the more intelligent and open-hearted of her leaders to greater activity. The air is full of new projects in every direction. Cotton mills and silk filatures, equipped with most perfect machinery, have sprung up like mushrooms in the country. The railway between Tientsin and Peking is now completed. Able engineers from Europe and America are hard at work in surveying and building other more extensive lines. Difficult negotiations about immense loans of money from foreign countries have been settled and give a certain guarantee, that China will never be allowed again to return to her old state of seclusion and stagnation. Colleges for Western learning have been founded by viceroys and leading officials with public money. A desire for *English* and natural science is spreading amongst the better classes. The examination halls of Changsha, the capital of the most anti-foreign province, Hunan, were, during the last September examinations, lighted by electricity, and one of the questions for essay writing in the examinations at Nanchang-fu (Kiangsi) was: The difference of the flood mentioned in the Classics from the flood believed in by Western people; and the Old Testament was recommended as a book of reference. These and similar signs indicate a vast contrast to the former attitude of China, and

yet we must not indulge in too sanguine hopes. China is moving, but yet very slowly. The great masses of the officials and of the people are scarcely touched by these new influences. Even the Central Government in Peking seems still to cherish and to encourage the foolishly exclusive and anti-foreign policy, because just men like Li Ping-Heng, the Governor of Shantung and Chao, the Governor of Soochow, who recently made themselves noted through strong proclamations against the Western learning, are promoted to higher and more important positions. There are still tremendous obstacles in the way of progress, there are still innumerable and deep-rooted prejudices to be overcome.

Our Aim.

Here it is where the importance of the work of our Society can be seen; because *one of the most influential factors, by which these prejudices can be overcome and public opinion in China can be made favourable to the general introduction of Christianity and Western civilisation*, is the circulation of just such literature as we are publishing. We want to help the Chinese, by our books, to understand the present situation; we want to help them in the *perils of transition*, in which they are now placed; we want to guide them in the pathway of *true civilisation*, of *science*, *liberty* and *righteousness*. But we know that a *thorough* reformation of China can only be carried out on *a new moral and religious basis*. The introduction of the outward achievements of modern civilisation *without* a simultaneous moral renovation would only lead to greater selfishness and stimulate the love of gain and pleasure, and therefore would bring, in consequence, grave social complications and inner revolutions. Of course, we know that China is in need of all the outward benefits of modern civilisation, in order that the amazing poverty of the masses of her population may be relieved, and therefore we do not cease to prove, explain and exemplify these advantages of Western methods in our literature to Chinese scholars, merchants, and officials; and we regard this branch of our work just as truly Christian and benevolent

as the zeal and self-sacrifice of any medical missionary; it is **the application of the healing powers of the Gospel to the social miseries of a great nation; it is a benevolent work, exemplifying the love of Christ, on the grandest scale,** because it deals not only with a few individuals, **but with the misery and poverty of a whole nation, with the inner springs of life of one-fourth of our human race.** But yet we know China needs more than cotton mills, railways, steam-launches on inland waters, electric light, water-works, natural science, political economy, just laws, etc., etc. China needs more than these: she needs most of all **character and conscience, purity in the family life, integrity in the official life,** and in order to get these, she needs a religious **New Birth**—she needs Christianity. The most beautiful of her many moral phrases cannot supply these virtues; only the Christian religion—*i.e.*, Christ himself can supply this new **moral motive power,** which China needs most of all.

Science without religion leads to selfishness and moral corruption; religion without science often leads to narrow-mindedness and superstition. True religion and true science are not opposed to each other, they are like twins—two angels sent from heaven, full of light and life and joy, to bless our human race. Our Society represents them both before the Chinese, and proves to them by the whole character of our literature, that they do not exclude, but help and supplement each other, and that both combined are **the only possible basis of a sound and thorough national reform.**

General Review of Our Work during the Year.

The year, on which we have to report, runs from 1st November 1896 to 31st October 1897. It has been a year of quiet, steady work, the most successful of any we have had. Our work has, according to our constitution, been two-fold—(1) the publication, and (2) the circulation of Chinese literature based

on Christian principles. As formerly, we have published each month a number of our Magazine "*The Review of the Times*" (*Wan-Kwoh-Kung-Pao*), edited by Rev. Dr. Y. J. Allen, each number containing about 36 double pages, and a number of our other Magazine "*The Missionary Review*" (*Chung-Hsi-Kiao-Huei-Pao*), edited by Rev. E. T. Williams, each number containing about 28 double pages. Of the former we published in the average 3,300 copies each month, of the latter 550 copies. In order to show the general character of these periodicals, we give here the contents of two numbers of each.*

"REVIEW OF THE TIMES," JANUARY, 1897.

Vol. VIII. *CONTENTS.* *Whole No.* 96.

1.—Apotheosis of Russia. Translated from Blackwood.. By Editor.
2.—How the English became Christian „ „
3.—Customs' Report.
4.—Effects of Opium „ Rev. J. Sadler.
5.—Chinese Theories of Human Nature „ „ Dr. E. Faber.
6.—Education of the Human Race „ „ J. L. Rees.
7.—Relation of Christianity to Confucianism „ „ Paul Kranz.
8.—Phonetic Method of writing Chinese „ 林鶯生
9.—On Official Incorruptibility... „ 汪錫祺
10.—Protocol to Commercial Treaty between China and Japan } Original Copy.
11.—Public Opinion of Europe regarding Affairs in the East } By Editor.
12.—Li Hung-chang's Travels „ „
13.—Chinese Affairs.
14.—The Will of Peter the Great „ „
15.—Formosa offered to England } „ „
16.—Foreign Mail Summary } „ „
17.—Telegraphic Intelligence }
18.—Supplement to History of the War between China and Japan. *Introduction.*
19.—Advertisements.

"REVIEW OF THE TIMES," OCTOBER, 1897.

Vol. IX. No. 9. *CONTENTS.* *Whole No.* 105.

1.—Relation of Science to Civilisation... ... By Editor.
2.—The Trade of Shanghai „ Commissioner of Customs.
3.—Christian Missions in China. Part 2nd—Official Inquiry.
4.—Anti-foot-binding... (Discussed by a Descendant of Confucius)...孔令偉
5.—On the Importance of Chemistry By 張豐年
6.—Chinese Views of Human Nature „ Rev. Dr. E. Faber.

* All our publications are written in Chinese language.

7.—A Code of Rules and Regulations for a National System of Education } Translated by Editor.
8.—Travels of Li Hung-chang in U. S. A. ... By Editor.
9.—Review of the Political Situation „ „
10.—Chinese Affairs.
11.—Prosperity of the S.D.K.
12.—European Mail Summary. „ „
13.—Advertisements.

"MISSIONARY REVIEW," FEBRUARY, 1897.

Vol. III. *CONTENTS.* *Whole No.* 26.

New Year's Motto.

Essays:—
Lectures on Preaching. XXIII. (Concluded) ... By Rev. A. P. Parker, D.D.
Elijah. XIV. „ Rev. James Sadler.
On a Parliament of Religions „ Li Wu-t'ien.
The Shortcomings of Confucianism. II.... ... „ Tui Wei-chai.
Ambition „ Liao Kioh-seng.
Chinese Failure and Success „ Rev. James Sadler.
Wang Pao Kwei, a Sketch „ Li Shi-ho.

Educational Department conducted by Mrs. Rose S. Williams.

Suggestions on Teaching Geography. I.
Educational Work in Shanghai.

Family Circle:—
On the Training of Girls. III. By Hwui Shun-yuen.
A Century of L.M.S. Work. IX. (Concluded) ... „ Rev. G. Owen.
A Mother's Legacy. IV. (Concluded) „ Mrs. A. Foster.
The Life of Countess Schimmelman „ Mrs. A. Foster.
Origin of Chinese Institutions „ Ch'ang Chou-s'ang.

Editorial:—
The Value of Time By the Editor.

Religious Intelligence:—
An Encouraging Report from Nanking—The Gospel Village of Shansi—New Translations of the Bible—Success of the Gospel in Sumatra—A Letter from T'sü-cheo Fu, Nganhwui—A Visit to a Leper Asylum—Letter from Hwui-cheo Fu, Kwangtung—Report of Presbyterian Mission at Singapore.

General News:—
Fire at Ch'ang-yin, Shantung—Woollen Mills at Tientsin—The Progress of the Tientsin-Peking Railway—Death of Empress-Dowager of Japan—Execution of Chang Kw'ei-ch'ing—Establishment of the Imperial Post Office—New Minister to Russia and Germany—Plague in India—Rebellion in the Philippines.

Book Review:—
A Visit to Japan By Li Ch'un-seng

"MISSIONARY REVIEW," AUGUST, 1897.

Vol. III. *CONTENTS.* *Whole No.* 32.

Essays:—
Elijah. XX. By Rev. James Sadler.
Peking and Tungchow Y.M.C.A. „ Luh Wan-t'ien.
On the Prosperity of the Church. II. „ Cheo Chi-teh.
On Covetousness „ Liao Kioh-seng.
Jacob. IV. „ Rev. James Sadler.

In Memoriam: Mrs. Smyth By Chung Ling.
On the Creation „ P'an Yuen-juh.
In Defense of Christianity „ Kiang King-ts'ing..

Educational Department conducted by Mrs. Rose S. Williams.

On Geology. III. By Rev. W. M. Hayes.
Dr. Fryer on Education in China.
Pirating Text Books.
Korean Prince at School in the U. S.
Schools for Deaf Mutes and Blind in Japan.

Family Circle :—

Curious Animals of Australia By Mrs. Rose S. Williams.
Jessie's Teachers „ „ „
School Boy Courage.

Editorial :—

The Congress of the Postal Union.
Use and Abuse of Forms.
Dead in Sin.
God with us.

Religious Intelligence :—

Hindrances to work in Kwangtung—The U. S. Government on Anti-foreign Riots in China—Tenth International Convention of the Y.P.S.C.E.—Prayer Answered—Chinese Women, Delegates to Woman's Congress—Search for Truth rewarded.

General News :—

Imperial Edicts—Explosion of Powder Magazine at Shanghai—Two Serious Wrecks—Troubles on the Afghan Border—Græco-Turkish Affairs—Chinese Inscriptions in Mexico—Assassination of Spanish Premier—The Klondyke Gold Fields.

Book Notices :—

The *Shan Hien T'ang* Review.
The New Learning Magazine.

The main work of the year was Rev. Dr. Y. J. Allen's *History of the War between China and Japan*, in 8 Vols., and the *two Supplements :*—(1) The *Telegrams* issued and received by H. E. Li Hung-chang during the war, and other documents, in 4 Vols., and (2) the Importance of *Educational Reforms*, in 2 Vols.

Other important publications (partly printed new, partly reprinted during the year) are: Rev. T. Richard's translation of *Mackenzie's History of Civilization in the 19th Century*, in 8 Vols.; Rev. T. Richard's *Essays for the Times*, 3 Vols.; Dr. Allen's Pamphlet *The Extension of Education leads to the Prosperity of the Country*, specially written for distribution at the examinations; the *Memorial on the Aims of Protestant Missions in China*, by Dr.

Y. J. Allen, Dr. Griffith John, and others; Dr. Allen's translation of Consul Geo. Jamieson's *Revenue and Expenditure of the Chinese Empire;* Dr. Allen's new work "*What Christianity would do for the East,*" in 2 Vols., and other books. We will now give a complete list, showing number of copies and number of pages, of

What we have printed since 1st November 1896.

	Number of copies since 1st Nov. 1896.	Total number of double pages or leaves.
Wan-Kwoh-Kung-Pao (edited by Rev. Dr. Y. J. Allen), in the average 3,300 copies each month (36 leaves each number)...	39,600	1,425,600
Chung-Hsi-Kiao-Huei-Pao (edited by Rev. E. T. Williams), 550 copies each month (28 leaves each number)	6,600	184,800
Rev. Dr. Y. J. Allen, Witness Series No. 9, *The Christian Experiences and Labours of Three Hindu Women* (18 leaves)	2,000	36,000
„ Dr. Y. J. Allen, Witness Series No. 10, *Testimony of the First Converts among the Karens, Parsis, and Afghans* (16 leaves)	2,000	32,000
„ Dr. Y. J. Allen, Witness Series No. 11, *How the English became Christians* (10 leaves)	2,000	20,000
„ Dr. Y. J. Allen, *What has the English Government done for India? A Mirror to China* (14 leaves)...	6,000	84,000
„ Dr. Y. J. Allen, *The Unity of Truth; Value of Truth to the Individual and to the National Character* (16 leaves)	6,000	96,000
„ Dr. Y. J. Allen, *Family Prayers for Chinese Christians* (44 leaves)	2,000	88,000
„ Dr. Y. J. Allen, *A Reform paper* ("Renovate Righteousness, in order to make China flourish") (12 leaves)	4,000	48,000
„ Dr. Y. J. Allen, *What Christianity would do for the East* (2 vols., 130 leaves)	2,000	260,000
„ Dr. Y. J. Allen, *Examination Pamphlet* (7 leaves)	60,000	420,000
„ „ „ *Revenue and Expenditure of the Chinese Empire*	(still in	Press.)
„ Dr. Y. J. Allen, *Li Hung-chang in Europe and America*		
„ Dr. Y. J. Allen, *An Epitome of the Chino-Japan War, issued by the British War Office*		
„ Dr. Allen, Dr. Gr. John and others: *Memorial on the Aims of Protestant Missions in China* (11 leaves)...	24,000	264,000
Carried forward...	156,200	2,958,400

	Number of copies since 1st Nov. 1896.	Total number of double pages or leaves.
Brought forward...	156,200	2,958,400
Rev. L. Rees, *On the Education of Mankind* (46 leaves)	2,000	92,000
Dr. A. Williamson, *Aids to understand the Bible* (reprinted, 232 leaves)	2,000	464,000
„ A. Williamson, *Natural Theology* (4 vols., 252 leaves)	1,000	252,000
„ E. Faber, *Civilisation, a Fruit of Christianity* (5 vols., 393 leaves)	1,000	393,000
Rev. J. Sadler, *Counsels on Holiness* (30 leaves) ...	2,000	60,000
„ Dr. W. Muirhead, *Bacon's Novum Organum* (49 leaves)...	500	24,500
Consul Geo. Jamieson, *English Law in China* (9 leaves)...	2,000	18,000
Rev. T. Richard, *Mackenzie's History of Civilisation, in the 19th Century* (8 vols., 473 leaves) ...	4,000	1,892,000
„ T. Richard, *Essays for the Times* (3 vols., 164 leaves)...	2,000	328,000
„ T. Richard, *Outlines of History of 31 Nations* (33 leaves)...	2,000	66,000
„ T. Richard, *Reform paper* (18 leaves)...	6,000	108,000
„ „ *The Earth as a Planet* (18 leaves) ...	2,000	36,000
Of the HISTORY OF THE WAR we published early in the Summer 1896, 3,000 copies of the 8 vols. and 2,000 copies of the 2 vols. Educational Reforms; and since November, 1896, we have printed—		
Of the 8 volumes (458 leaves)	2,000	916,000
Of the 4 vols. Telegraph Suppl (227 leaves)	5,000	1,135,000
Of the 2 vols. Educational Reforms (70 leaves)	5,500	385,000
And *besides* of the *whole* work in 14 vols. (755 leaves) bound in Chinese Tao's	4,000	3,020,000
TOTAL...	199,200	12,147,900

So we have printed since 1st November, 1896, a total of 199,200 copies, containing altogether 12,147,900 double pages or leaves.

TESTIMONIALS OF APPRECIATION OF OUR BOOKS.

But the most gratifying feature of our work during the past year is the fact that our books have been highly appreciated and recommended by the general public as well as by persons in most influential positions. In the summer 1896 we sent a presentation copy of Dr. Allen's *History of the War* to the Emperor

of Japan, and Dr. Allen has received a letter of thanks from the Emperor, through the Minister of the Imperial Household, stating that H.I. Majesty highly appreciates the work and finds it trustworthy and impartial. A message to the same effect came from the King, now Emperor, of Korea, who received also a presentation copy of the War-book and who is a regular reader of the *Wan-Kwoh-Kung-Pao*. From Ch'üfu in Shantung, the home of Confucius, Dr. Allen received the following letter written by Kung Ling-wei, a near relative of the duke Yen-show, the direct offspring and heir of Confucius:—"In this province the people are ignorant and do not hear much of what passes in the outer world. This is specially so in some cities more than others. Last year I read your monthly *Review of the Times*. You love China much. For this I am most grateful. I now wish to buy books in the accompanying list. Please kindly state the prices of these books." With this letter the writer sent an essay against Foot-binding for publication in the *Kung-Pao*.

From Hangchow, in Chehkiang province, a scholar, who is disgusted with the old-fashioned method in which the last Kü-jen examinations were conducted, writes to the following effect:—"I live in a country village, but I have read the books published by the Society. Truly they are adapted to lift China up to a higher plane. I speak in the name of many myriads of scholars, for there must be very many who think as I do. I earnestly beg you to continue preparing new works to awaken the public ear. This will be an inestimable benefit to the 400 millions of China."

A high official of the Anhwei province, brother of Chang Pei-lun, the son-in-law of H.E. Li Hung-chang, personally called on Mr. Ts'ai, the Chinese writer of our Society, and told him how greatly he was helped in arranging difficulties between Roman Catholics and non-Christians in his province through his knowledge of foreign affairs gained from the study of Dr. Allen's *History of the War*. He explained the difficulties and how they

were peacefully settled, and then he said :—" This is all the result of your having given me a copy of the *History of the War*. You are my instructor." To this Mr. Ts'ai replied, "I am only a scribe. How should I know how to arrange foreign matters? It is the outcome of my conferences with Dr. Allen and Mr. Richard and the gentlemen of the Society for the Diffusion of Knowledge. I heard what they said and wrote it with my pencil." To this the official replied: "I knew very well that these gentlemen love China, and their deep knowledge is of great utility to China. But without your pen as a writer, who would be able to communicate this information to our people? I purchased a number of copies of the *History of the War* and its Supplement in order to present them to high officials."

As last year, so again this year, has our writer, Mr. Ts'ai, received invitations from high officials in Hunan to come and help them in the introduction of Western studies into their province.* H.E. Chang Chih-tung has also, in consequence of reading our latest publications, invited Dr. Allen and Mr. Ts'ai to come up to Wuchang and help him in the reform of the country. Mr. W. N. Pethick, the Private Secretary of H.E. Li Hung-

* Rev. Dr. Edkins has translated such a letter and published its contents in the *North-China Daily News* of 29th October, as follows:—

Kiang *Hsio-t'ai* (Literary Examiner for Hunan) writes to Ts'ai Sien-shêng of the Diffusion Society in reply to a letter received from him and says that the Hunan *Journal of Science* was commenced by him in May. The examination for Master followed, absorbing all his time. After this he could command a little time for letter-writing. Mr. Ts'ai must not think he was forgotten, but in fact business was most pressing. Six men are engaged in compiling material for the *Journal*, but the Examiner himself is the moving spirit of this enterprise. He looks after the cutting, printing, and binding, the pearwood blocks and the paper. He was encouraged on finding that when it was put in circulation all readers approved of it, and spoke out in its praise. The circulation has been increasing. When the horse is mounted the rider must not stop before the journey is completed, yet the time approaches when the end of the Examiner's term in Hunan will arrive. While he was thinking to whom he could entrust the journal, Huang Taotai appeared, having become Salt Commissioner. He thought of him as a suitable person through whose help the *Journal* might be saved from coming to an end. "I presented the copies you sent of the *History of the War* to the Governor of Hunan, the Treasurer of Hunan, the former Literary Examiner of Kiangsu, Wang Hsien-ch'ien and to Expectant Taotai Li. You asked me to give these books and I have done so. No additional letter came from you and I did not wait for your further authority. They all praised the book most warmly."

"Wang Hsien-ch'ien, your former Literary Examiner (formerly Examiner for Kiangsu), wished much that you should come to be in charge of the Hunan *Journal*. He urged me to persuade you to come. I know, however, that you have decided not to come. This I told him, but he still wishes it. Is it possible that in the chrysanthemum month (Oct.) you can come and see him, your former instructor? Things are moving in Hunan.

chang, wrote in a recent letter to Dr. Allen: "H.E. has read and praises the *History of the War*, and will be glad to hear of its wide circulation." H.E. Sheng, the General Director of Railways in China, called personally on Dr. Allen and asked him to take charge of a University, which H.E. intends to establish in Shanghai, and when Dr. Allen declined, feeling that he could do more efficient service to *China as a whole* by devoting all his time and strength to literary work, His Excellency asked him to prepare a code of rules and regulations for the introduction of a *National System of Modern Education*. This Dr. Allen consented to do, and has, in the spring of the year, handed to H.E. an elaborate manuscript on a National System of Education, based mainly on the system established by the English Government in India.

But not only persons in high authority have thus expressed their high appreciation of the books which we have published, but also people of the middle classes and the general public. This is most encouraging to us; because although we fully understand and value the enormous influence, which in an Eastern land like China is going out from those in high positions over the

The new Western instruction is beginning to be much thought of. The schools do not suffer for want of funds, but only for want of instructors. Letters are constantly coming asking for teachers of foreign languages. Have you any suitable persons in your circle who would be willing to come here? Just now the College in Ch'angtê prefecture is in want of an instructor in English. He will be paid probably $800 a year or more. Can you recommend any one? Other cities are in the same way looking for teachers of English. Foreign learning is in demand. Instructors in various branches are asked for; the posts are ready, but men to fill them are wanted. No one could have foreseen how rapid a change is taking place in the public mind here. This year in the M.A. Examination Hall electric lamps were used. In the other capitals of the provinces they have not this improvement. It is all the result of the influence of Wang Hsien-ch'ien in this city. The railway it is proposed to construct without further delay. The setting up of telegraph wires between all the prefectural cities is on the point of being completed. My scrawl is at an end. Farewell."

"*P.S.*—The account given in your journal of the difficulties met with here by the German Ao Fu (Wolff) is incorrect. The hindrance to his entering the city was not caused by the gentry or by the people, but by a highly conservative official. If the Governor had been himself in the city, it would not have happened. It was ridiculous."

Note (by Dr. Edkins).—Wang Hsien-ch'ien edited the *Tung-hua-lu*, an imperial history lately published, containing nearly a hundred volumes. He has been Literary Examiner (Hsiot'ai) of Kiangsu province. Every *Hsiu-ts'ai* can claim him and address him as a personal teacher. Ts'ai, therefore, can do this, being a Shanghai *Hsiu-ts'ai*. Wang Hsien-ch'ien is a Hunanese. It was he who introduced the electric lamps to shine on the ten thousand *Hsiu-ts'ais* assembled in the hall. His aim was to convince them all that the time for adopting Western improvements in that benighted province had now fully arrived.

whole population, yet we do not only work for them; our aim is broader, we desire to provide literature **for all classes of people in China,** because we know that, if Christianity shall be rooted deeply and firmly in Chinese soil, it must be planted first, and most of all in the hearts of the people, especially *the middle classes.* One sign and proof that our books have attracted the attention of a large class of readers are the constant attempts of Chinese publishers to reprint or pirate our books; because, if these men were not sure of being able to sell the books, they would not risk their money in reprinting them. We have considered it our duty to oppose this pirating of our publications, by securing several proclamations from the Shanghai Taotai and getting one of the offenders fined $100 in the Mixed Court. Our reason for doing this was mainly because we fear and have heard that in some cases the Chinese leave out the Christian teaching in our books and whatever does not please them in our criticisms of bad customs in China. Besides, considering the large amount of money, which we have invested in the production and publication of our books we must endeavour to get this money back by the sales of our books, so that we may be able to go on reprinting and to publish a series of new and important books each year.

Our Sales.

With regard to the *circulation* of our publications (our Catalogue contains now over 100 different kinds), we may say, that *the past year has been the most successful which we have ever had.* As the reports of our main Agency, the American Presbyterian Mission Press, in Shanghai, have, up to this year, been rendered from 1st January to 30th June and from 1st July to 31st December, and as the reports of our other agencies in the Interior in their arrangement also do not follow the course of our business year, we are unable to state the exact number of copies sold since 1st November 1896 until 31st October 1897. A simple statement of the "number of copies sold" by a Society like ours

(especially if the exact number of pages were not given), might also *not* seem sufficient as an *index* of the real work accomplished and of the influence exerted over the Chinese. Because, *if*, for instance, we would sell our publications much under cost price, it would be easy indeed to sell many millions, especially of small-sized publications, and we would so be able to report an astonishing large number of "*copies sold*," *and yet perhaps without having made a deep impression on the Chinese.** The best *index* after all of the high appreciation which our books find in the eyes of the Chinese is the *amount of dollars* which they are willing to pay for them. In the year 1893 the sales of our two Magazines and our books amouuted to $ 817.97

In the year	1894	„	2,286.56
„	1895	„	2,119.22
„	1896	„	5,899.92
„	1897	„	**12,146.91**†

This shows, that the Chinese have really commenced to value our books, and that since 1895 our sales have more than doubled each year. If we would advance in the same progression in the next few years, then our sales should in the new century amount to about $100,000 worth each year, and our literature would be **the most influential leader of the thoughts of China.** Let us hope and pray that it may be so.

Distribution of Our Books at the Triennial Examinations.

The circulation of our books has, however, not been entirely dependent on what we were able to sell; owing to most generous contributions of friends at home, we have also been in a position occasionally to make free grants of our books or to give them away at considerably reduced prices. This we have

* They might buy a book, simply attracted by its cheapness, and yet not value, perhaps not even read it.

† This is the amount for 12 months only—namely, books sold at the *Mission Press* from 1st July 1896 to 30th June 1897, and books sold at the *Shen Pao* and *Dr. Fryer's Depôt* from October 1896 to October 1897. If $3,309.36, the sales at the *Mission Press* during July, August, and September 1897, are added, then the total amounts to **$15,456.27.**

done especially on the occasion of the *Triennial Examinations for the Kü-jen degree*, held in the beginning of September in the various provincial capitals. Already in the April number of the *Chinese Recorder* we advertised our intention to distribute, free of charge, 50,000 copies of a pamphlet specially prepared for this occasion by Rev. Dr. Y. J. Allen, and several thousand single back-numbers of our two Magazines. Several others of our publications we offered at greatly reduced prices. Through the kind help and co-operation of our missionary brethern in the interior (some of whom bought several thousands of those books, which we offered at reduced prices, at their own expense), we have been able this year to distribute amongst the students 121,950 copies of our publications, containing altogether 1,320,400 leaves. (At the examinations 1893 we distributed 720,000 pages, 1894 we distributed 260,000 pages.)

The following is a list of the books and of the different examination centres, to which they were sent. We sent to :—

Chentufu, Szechuen :—

1,000 copies of back numbers of the *Wan-Kwoh-Kung-Pao.*
1,000 „ „ „ *Chung-Hsi-Kiao-Huei-Pao.*

Siganfu, Shensi:—

6,000 copies of Dr. Allen's Examination pamphlet.
1,000 „ back numbers of the *Kung-Pao.*
1,000 „ „ „ *Huei-Pao.*

Tayüenfu, Shansi:—

5,000 copies of Dr. Allen's Examination pamphlet.
2,000 „ Rev. Candlin's Reform paper.
2,000 „ Dr. Sheffield's „
1,000 „ Dr. Allen's „
1,000 „ „ What has the English Government done for India ?
1,000 „ „ Unity of Truth, Value of Truth, etc.
1,000 „ Memorial on the Aims of Protestant Missions in China.
250 „ Dr. Allen's Importance of Educational Reforms.

Peking, Chihli :—

4,000 copies of Dr. Allen's Examination pamphlet.

*Moukden, Manchuria :—**

4,000 copies of Dr. Allen's Examination pamphlet.
2,000 „ Rev. Richard's Reform paper.
2,000 „ Dr. Allen's Refom paper.
3,000 „ Memorial on the Aims of Protestant Missions.
1,000 „ Dr. Allen's "What has the English Government done for India?"
1,000 „ „ „ Unity of Truth, Value of Truth, etc.
1,000 „ back numbers of *Kung-Pao*.
1,000 „ „ of *Huei-Pao*.

Chinanfu, Shantung :—

5,000 copies of Dr. Allen's Examination pamphlet.
1,000 „ Rev. T. Richard's Reform paper.
1,000 „ Dr. Allen's Reform paper.
1,000 „ Memorial on the Aims of Protestant Missions.
500 „ Dr. Allen's What has the English Government done for India?
500 „ Dr. Allen's Unity of Truth, Value of Truth, etc.

Kaifungfu, Honan :—

2,000 copies of Dr. Allen's Examination pamphlet.
500 „ back numbers of the *Kung-Pao*.
500 „ „ of the *Huei-Pao*.
1,000 „ Rev. T. Richard's Reform paper.
1,000 „ Dr. Allen's "What has the English Government done for India?"
1,000 „ The Memorial on the Aims of Protestant Missions.

Nanking, Kiangnan :—

5,000 copies of Dr. Allen's Examination pamphlet.
2,000 „ Rev. T. Richard's Modern Education in 7 Foreign Nations.
4,000 „ „ „ Relative Strength of Nations.
4,000 „ „ „ Hope for the People.
3,000 „ „ „ A Way to Save the World.
4,000 „ Dr. Edkins' Benefits of Machinery.
3,000 „ Dr. Allen's Importance of International Intercourse.

Wuchang, Hupeh :—

10,000 copies of Dr. Allen's Examination pamphlet.
10,000 „ The Memorial on the Aims of Protestant Missions (the latter bought by the Hankow Tract Society).

Hangchow, Chehkiang :—

5,000 Copies of Dr. Allen's Examination pamphlet.

Foochow, Fukien :

8,700 Copies of Dr. Allen's Examination pamphlet.
2,000 „ „ „ Importance of Educational Reforms.
2,000 „ Rev. T. Richard's Reform paper.
2,000 „ The Memorial on the Aims of Protestant Missions.

* We heard too late, that no examinations were to be held this year in Moukden, but the books will be distributed at the next Siutsai examinations in Manchuria.

An application from Yünnan could not reach us in time, but we sent after the examinations the following books to Mr. H. H. Curtis in Kühtsingfu, for distribution throughout this Province :—

4,000	Copies of	Dr. Allen's Examination pamphlets.
1,000	„	Aims of Protestant Missions.
1,000	„	Rev. T. Richard's Reform paper.
1,000	„	„ „ Relative Strength of Nations.
1,000	„	„ „ Hope for the People.
1,000	„	Dr. Edkins' Benefits of Machinery.
1,000	„	Dr. Allen's Importance of International Intercourse.

About the distribution in Nanking, we heard that, besides the books of our Society, the American, the British and the Scotch Bible Society had each sent 15,000 scripture portions (the Scotch Bible Society 15,000 *annotated* gospels, a most praiseworthy step forward), and the Hankow Tract Society 10,000 pamphlets. These and the books of our Society were arranged in 19,000 packages; and special thanks are due to Rev. F. E. Meigs, Rev. T. W. Houston, Rev. W. J. Drummond, and other brethren of Nanking, for superintending the preparation and wrapping of these packages and the not easy task of distributing them amongst the students coming out from the examination halls. About $24 worth of wrapping-paper was used, and some 20 Chinese were busy several days in wrapping the books. There were 33 large boxes full of packages of books, but yet "*the books were insufficient to meet the demand*," because there were about 24,000 students and only 19,000 packages of books. "The officials of the city," so Rev. Houston writes, "were very courteous, giving every facility and protection. Those engaged in the distribution were urged to rest in the temporary head-quarters of the General in command of the approaches, and all officers and soldiers guarding the exits were instructed to pay special attention to the missionaries and their assistants. They were even invited inside of the outer gates, to the court, where the crowd, which outside was numbered by thousands, was forbidden. In this the Mayor of the city Ma Taotai, and the Commanding General, H.E. Yang, are specially to be mentioned. The books which were distributed go straight

to the controlling classes of every city, town, and hamlet, where no other influence goes often."

This report of the distribution in one examination centre may serve as an illustration of what has been done in a similar way in other centres; it will show to our friends at home and in China afresh, what a splendid opportunity is given to us at these examinations of reaching the literary classes of the country, and what *unlimited possibilities* of influencing them in favour of Christianity and modern civilisation are before us, especially if by larger contributions we would be enabled to put more voluminous and elaborate books on all questions of religion, education, and modern civilisation into their hands. **By this magic spring the whole of China can be touched in one day.**

Depôts for Our Books in the Interior.

We have to thank several of our missionary friends in the interior of China for their help and co-operation in spreading our literature, especially by opening depôts for our books. Such depôts have been carried on in *Nanking* by Rev. T. W. Houston, in *Hankow* by Rev. C. G. Sparham, in *Hanyang* by Rev. J. S. Adams, in *Chentu* (Szechuen) by Rev. G. E. Hartwell, in *San Yüan* (Shensi) by Rev. E. Morgan, in *Moukden* by Mr. R. T. Turley. May others soon follow the noble example of these friends!

Rev. Dr. Y. J. Allen and Rev. T. Richard.

Special mention ought to be made in this report of Rev. Y. J. Allen's indefatigable efforts in behalf of our Society. He has lately become the most productive writer in China. The list of our books printed during the year shows that we published of Dr. Allen's works this year alone 189,000 volumes, containing 6,540,000 leaves, and besides 39,600 volumes of the *Wan-Kwoh-Kung-Pao*, edited by him, making a total of 228,600 volumes, containing altogether 7,965,600 double pages. We sincerely believe that he is rendering an immense service to China by his literary labours, and to show that we are not alone in this our

estimation, we will quote here the words which Rev. Dr. W. A. P. Martin, for many years President of the Tung Wen College in Peking, one of the most experienced and esteemed missionaries in China, recently wrote in a letter to a home paper with regard to Dr. Allen's work; Dr. Martin says: "Much good as Dr. Allen has done by preaching in former years and by founding a flourishing college, he is now doing vastly more good by his literary labours. A man whose productions are welcomed by the leaders of thought in all parts of the empire would be hiding his light under a bushel if he were to confine himself to a pulpit or a professor's chair. So convinced am I of the importance of the opportunities now presenting themselves that I propose for my remaining days to work on the same lines, contributing my little mite to the formation of a Christian literature."

Not less indebted do we feel ourselves to our beloved Hon. Secretary and hope-inspiring leader, Rev. Timothy Richard, who, moved by the Saviour's compassion, has on his recent journeys through England, Scotland and America, by his deep-felt pity for the miseries of China and by his glowing enthusiasm for our work, succeeded under the blessing of God to stir up the hearts of many friends in the Christian homelands to a deeper sense of their duty towards the 400 millions of their fellowmen in China, and to a fuller understanding of the **grand opportunities which are now opening in China especially for literary work,** so that many of these friends at home have now more generously given and have promised much larger contributions to our work, so that we may hope to organise our work in the near future on a much larger scale and to extend our influence in a more systematical way over *all* the provinces of this vast empire.

Dr. A. Williamson's Estate.

The difficulties with regard to the late Dr. A. Williamson's Estate are now satisfactorily settled. Mrs. P. H. King, the daughter of Dr. A. Williamson, has consented definitely to hand

over as a donation to our Society the $1,800 plus interest (now Taels 1,702.45), which Dr. A. Williamson intended to bequeath to our Society.

Prospects of Our Work.

The Prospects of the work before us are most encouraging. China has commenced to build railroads and factories, and to establish schools for Western learning; she has opened her door to all the forces of light and life, which have been accumulated in the West through the long labours of many Christian generations. *China cannot go back again; she* **must** *now go forward;* and the more she will advance and the farther out she will venture on the ocean of modern life, the more she will need and desire such literature, as it is our aim to publish. Therefore, even from a mere human standpoint, our work must grow and extend from year to year. But we have a still stronger and firmer basis of our hope for the future: the promises and power of Almighty God, our Heavenly Father, and the consciousness that, by carrying on this work, we are carrying out **His will and purpose** with regard to the fourth part of our human race. **He has opened a great and effectual door before us.** We will enter into it, obedient to His call; and not to us, but to Him, to Him alone, be all the glory!

Subscriptions, 1897.

Name of Subscriber.	Taels.	Dollars.
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The Society for the Diffusion of Christian and General Knowledge among the Chinese.

Dr. IN ACCOUNT CURRENT WITH THE TREASURER. *Cr.*

To Dr. Allen's Office Expenses			$	By Balance in Bank on current account	$2,824.04		
,, Printing and Publishing "Review of the Times"			2,7	On Deposit... Tls. 1,681.38	2,296.63		
,, ,, ,, Book on Chino-Japanese War	$5,854.94					$5,120.67	
,, ,, ,, Books, Illustrations, &c.	3,411.74		$9,2	,, Subscription as per list Tls. 70.00	$ 93.22		
			3	,, ,, ,, ...	60.00		
,, Salary of Mr. Ts'ai, 11 months				,, From Christian Literature Society, Glasgow.—			
,, Ladies' Branch Publications—				For General Purposes... £127 @ 2/9⅛=Tls. 899.78	1,237.66		
Printing and Publishing "Missionary Review"	$ 744.41			,, Various Centres £ 23 ,, ,, ,, 162.95	224.14		
,, ,, Dr. Allen's "Family Prayers"	67.50			,, Fine inflicted on Chinese for breach of Copyright, received from Chinese Magistrate	100.00		
,, ,, do. Witness' Series—						$1,715.02	
No. 9, Experience of 3 Hindoo Women	35.15			,, Sale of Books on Chino-Japanese War for Cash	$3,357.45		
No. 10, Testimony of Karens, Parsis and Afghans	31.45			,, ,, ,, per American Presbyterian Mission Press	298,62		
No. 11, How England became Christian	23.20				$3,656.07		
,, ,, Rev. J. Sadler's "Counsels on Holiness"	58.50			,, Sale of other Books per American Presbyterian Mission Press ...	5,607.96		
	$ 960.21			,, Subscription collected to 30th June on—			
,, Dr. Allen's Second Writer for the work	176.00		$1.1	"Review of the Times" per American Presbyterian Mission Press	2,500.57		
				"Missionary Review" ,, ,,	382.31		
,, Expenses of Printing for the Examination—						$12,146.91	
60,000 Examination Pamphlets	$ 390.00			,, Interest per Hongkong and Shanghai Bank on current account...	$ 57.83		
24,000 "Aims of Protestant Missions"...	277.78			,, ,, ,, ,, on Deposit	27.72		
Boxes and Freight	2.60		$ 6			$ 85.55	
,, Printing Annual Report				,, Balance due Oct., 1896, paid by American Presbyterian Mission Press		418.89	
,, Boxes, &c., Postages, Advertising and Circulars, Fire Insurances			3	,, American Persbyterian Mission Press, from 1 July to 30 Sept.—			
,, Honorarium to Dr. Allen			4	War Books sold Tls. 552.33			
,, Balance in Hongkong and Shanghai Bank on current account ...	$4,085.00			Other Books sold ,, 2,004.81			
On Deposit till 27/1/98, @ 4%, Tls. 1,702.45	2,324.35		*$6,4		$2,557.14		
				,, Subscription collected to 30th September.—			
,, American Presbyterian Mission Press, from 1 July to 30 September.—				On "Review of the Times"	689.86		
Printing and Publishing Books	$ 472.50			,, "Missionary Review"	62.36		
,, ,, "Review of the Times"	700.33					$3,309.36	
,, ,, "Missionary Review"	141.98						
,, Freight, Boxes, Duty, &c.	33.99		$1,8				
			$22,7			$22,796 .40	

* Part of this sum is needed to meet account for printing of books, which are now in pre

Audited and found correct,

G. T. EDKINS.

E. &

Shanghai, 15th r, 1897.

JAMES BUCHANAN,
Hon. Treasurer.

THE TENTH ANNUAL MEETING of the Society for the Diffusion of Christian and General Knowledge among the Chinese was held in Shanghai, on Thursday, the 9th December, 1897, at 5 p.m., in the Hall of the Royal Asiatic Society. Mr. C. Throne presided, and there was a numerous attendance of prominent residents and missionaries.

The Rev. Dr. Muirhead opened the meeting with prayer.

The Chairman said, the Committee of the Society had much pleasure in laying before friends and subscribers the tenth annual report, which had been in their hands for a few days. Anyone who took the trouble to analyse it, would come to the conclusion that it was an exceedingly satisfactory one. (Hear, hear.) The speaker then went through the report, drawing attention to its salient features, and in the course of his speech he said: There were abundant proofs of the appreciation of the Society's works by the people it sought to reach. The publications of the Society were eagerly welcomed in high places and wherever read were exciting a keener interest on the part of the ruling classes and, most important of all perhaps, among those who lived in the strongholds of anti-foreign feeling. Some years ago it was most difficult to get the Chinese to take any notice of the books at all, now it was very different. When formerly the Society's books were presented at the Triennial Examinations, they were sometimes cast back; now, instead of doing that, the Chinese eagerly sought for the books. There was still further endeavour to make, and all the help and all the sympathy that could be given to the work were needed. The work was one, he thought, which all would find worth supporting, as it was something calculated to benefit those, who took part in it, and their fellow creatures also. The value of Dr. Martin's testimony to the great work which Dr. Y. J. Allen had done, would appeal to everyone. It was a very high testimony, coming as it did from one who had worked in the mission field for so long. (Applause.) The Society had some $6,409.35 in hand, but from this would have to be deducted some money for books now in press. Though it appeared that the Society was in a flourishing condition, it was not yet in the position, it would like to be. The speaker concluded by moving:—

That the Report, as presented, be accepted and that the accounts be passed.

Mr. E. Alford (Senior representative of Messrs. Jardine, Matheson & Co. in Shanghai), in seconding the resolution said—In seconding Mr. Thorne's proposal, I feel it is not necessary for me to say very much, but, perhaps as more or less of a novice to this Society, I may be allowed to express my opinion upon the report, and the way in which the efforts of this Society work. In reading the report of any Society the principal object to which one's attention turns is, what is its work, and the leading question that occurs to one's mind is, what are the results? Are they satisfactory and do they justify the outlay of time and money that has been expended? Now the report of the Society for the Diffusion of Christian and General Knowledge among the Chinese, which has been laid before you this afternoon, is one which justifies in every way its existence, for to my mind it is one of the most satisfactory on record. The object of the Society, as you know, is to print and distribute books of a secular as well as a religious nature in the Chinese language and so to scatter seeds of Western knowledge. That China is in need of Western civilisation and of Christianity, no one can deny, who reflects on its administration, on the cruelties and extortions to which those of the lower orders are too often subjected, and the degraded position of the women, who are not even considered worthy of learning the bare rudiments of reading and writing, to say nothing of the physical tortures to which the girls are subjected by footbinding (hear, hear). At the same time we are dealing with a nation of great individuality and of immense mental capacity, and so this Society

endeavours to enlighten its darkness, by introducing to it all the modern scientific improvements, discoveries, and inventions through the medium of literature—for as yet the number of Chinese who have come into personal contact with Western life, is but as a dot on the ocean of its vast whole. This dot of Chinese who have hitherto come into personal contact with foreigners is, however, daily increasing. We have evidence before us in the influx of natives for the requirements of the cotton mills and silk filatures—industries yet in their infancy. If 1897 shows 20,000 to 25,000 natives so employed, what may 1907 show? It is possibly difficult to reach these operatives, but this Society's efforts may not be fruitless even in that direction. As the report aptly puts it: "True religion and true science are not opposed to one another, they are like twins—two angels sent from heaven, full of light and life and joy to bless our human race." I think one of the most encouraging features of the work is the appreciation of its literature by those in high positions, for in no part of the world are people more influenced by "fashion" than in the Far East. The sale of books and magazines has been doubled each successive year, with the exception of 1895 (when the China-Japan war would account for the falling off in numbers), and for 1897 the number of books sold has been more than double that of 1896. We of the laity do not pretend to live here for purely philanthropic purposes. We live here for our own advantage—to make a living and we hope more than a living—but the fact that by residence here we are freed from heavy poor rates, school board rates, and the almost invariable service collection in churches and chapels in our homeland, does not free us from the moral duty of assisting others. It is regrettable that any good work should be condemned, and it is insufficient to say we do not hinder good work, it is our duty to assist good work, and believing this Society to effect good work, I commend it to public attention and feel honoured in being asked to second Mr. Thorne's resolution. (Applause.)

The resolution was then put to the meeting and carried unanimously.

After this the Rev. Dr. Stevens proposed—

That the office bearers of the Society be re-elected for the ensuing year, only instead of Mr. C. S. Addis, who has left China, and whom we are sorry to lose as a Director, Mr. W. H. Poate should be appointed.

Dr. Stevens said—You will, I am sure, Ladies and Gentlemen, agree with me, that our Society is fortunate in having such gentlemen, as those referred to in this resolution, to be our leaders in the great work we have undertaken for the help of China and for the glory of Him, who is the God of the whole earth. The question of leadership is an important one in connection with every cause. We have been told again and again, and quite truly I think, that the regiments of the imperial army which fled panic-stricken before the Japanese in the recent war, would probably have proved themselves valiant and intrepid soldiers, had they been properly officered. As I think upon what these gentlemen, who are now proposed for election, have already achieved, upon the spirit which animates them, and upon their varied gifts and attainments, I find it easy to cherish the hope and the expectation of another and yet more successful year for our Society. The paragraph in the Report now in our hands—a most excellent and inspiring Report—which interested me most of all, is that, which says, "China needs more than cotton mills, railways, steam-launches on inland waters, electric light, water-works, natural-science, political economy, just laws, etc., etc. She needs most of all character and conscience, purity in the family life, integrity in the official life, and in order to get these, she needs a religious New Birth—she needs Christianity. The most beautiful of her many moral phrases cannot supply these virtues; only the Christian religion, *i.e.*, Christ Himself can supply this new moral motive power which China needs most of all." That, Mr. Chairman, is entirely true. My heart goes with every syllable and every sentiment of that statement. It shows that this Society is not intent only or chiefly

upon creating new material conditions in China, but upon calling into being a new manhood; that our aim is not first of all to make the Chinese rich, but to make them lovers and doers of righteousness. It is an affirmation of the belief, that the soul of all improvement is the improvement of the soul. It is a clear and full recognition of the position taken up by our Lord himself in the words, "The life is more than the food and the body than the clothing." And side by side with these great principles and convictions, is a sane and common-sense acknowledgement of the necessity for effort, Christian effort, to enlighten the minds of the Chinese people, and to change, so far as may be, the hard and often intensely painful circumstances amidst which they live. Genuine solicitude for the salvation of souls always embraces—or always ought to embrace—true and earnest sympathy towards every sort of suffering and need. We do not forget that He, Whom we call Master and Lord, has taught us, that when we feed the hungry, visit and bring healing to the sick, and loosen the fetters of the captives, we are serving Him. But, Sir, what gladdens me most of all in this section of the Report, is the unqualified, the triumphant confession, that the power of Christianity is the living Christ Himself; together with the strongly expressed conviction, that any hope for the up-lifting, the renovation, the regeneration of China must centre in Christ. When I look at this country with all its misery, ignorance, wretchedness, and sin; when I think of the gigantic task we have undertaken and of the immense obstacles in our way; when I consider these things apart from the truth of Christ's own presence and working in the world, it does seem to me that nothing is left but the gloom of pessimism, perhaps even nothing but the darkness and paralysis of despair. What good could we do with our Societies, our agencies, our men, and our energy, if we stood alone in the presence of this gigantic undertaking, if Christ were not with His servants? But when I remember that Christ is with His servants, that He, who died for the world, now lives to make all things new, I feel that every book we publish, every tract we circulate, and every plan we frame, is a going forth of His wisdom and might; and in clear vision, I see the coming of the time, when sin and sorrow and sighing shall flee away, when righteousness shall abound and the fruit of righteousness shall be peace, when the kingdoms of the world shall verily be the kingdoms of our God and of His Son. I have much pleasure in submitting the resolution for your adoption.

Mr. Archibald Little (of Chungking) in seconding the motion, said he felt it to be an honour, to be asked to do this, because he regarded the Society for the Diffusion of Christian and General Knowledge among the Chinese as the most useful Society in China, (hear, hear), a Society, he believed, which did more work for the reconciliation and bringing together of the East and the West than all the labours of the diplomats at Peking. (Applause.) He presumed one reason why he had been asked to second the resolution was, that latterly he had been residing in a distant part of China and had had some little experience of the work the Society was doing. It was a remarkable thing that he had scarcely ever conversed with intelligent Chinese without being asked for books on foreign affairs, science, and mathematics. They all appeared to know the *Wan-Kwoh-Kung-Pao*, so that when he saw the comparatively small number issued he could not help thinking, that it must have many more readers than would appear from the figures. The *History of the War* also seemed to have been largely read, and remembering the thrift of the people, he believed that the copies must be passed on from hand to hand. The people were evidently in a receptive state, and it was the time for the Society to go ahead and increase its work. If there was a depôt or agent for the Society's books at Chungking, he was quite sure there would be ready sales and much good would be done, and he was willing to take charge of such a depôt. He was much struck with a remark made by Mr. Alford as to the responsibility of foreigners in China. They had

freed themselves from many things, but they were morally bound, if not legally bound, to uphold a standard to the Chinese, who would see by their conduct, what their civilization was, and what it was that led them to act as they did, and inquire after the source from which their better actions came. (Applause.) It was really wonderful what an interest the Chinese did now take in Western ways, and considering the hard struggle for existence which the majority of the Chinese had, he thought it was wonderful that the Chinese also took so keen an interest in ethics. Of course, as the report and Dr. Stevens said, they required a new motive power to put them into practice. He promised, that anything he could do to help the Society in the spread of its literature in distant parts of China, he would do with pleasure.

The resolution was then put to the meeting and carried unanimously.

The Chairman then called upon the Rev. Timothy Richard to address the meeting.

The Rev. T. Richard said—As Dr. Allen and myself have been mentioned in the report, I must refer to two of my colleagues. I am very grateful to Mr. and Mrs. Williams for taking charge of the *Missionary Review*, a very difficult work which they have carried on with much self-denial, and to Pastor Kranz for doing my work so thoroughly. By this arrangement I was able to go home and raise more funds. In India, on my way home, I learnt many valuable lessons from the venerable Dr. Murdoch, who has done more work of this kind than any man living. This is not the place to state what these are but it is important to note that the Bible, the Tract, and the Christian Literature Societies in India have joint-depôts for the sale of their publications in the chief cities. Dr. Murdoch shows his sympathy with our work by giving us £20 per annum for the annual distribution of our literature at one of the examination centres. In Scotland the ladies' and gentlemen's Branches interested themselves more than ever in our work. Edinburgh, through the enthusiatic and untiring exertions of the family of Col. Denholm Young and their friends, arranged a series of 59 meetings, which Mrs. Richard and myself addressed in 20 days. At these meetings we met ladies and gentlemen of all classes and professions. In Glasgow two ladies have taken two fresh centres, which is £20 each per annum, while our good friends, the Misses Harvie, have taken up additional work. With funds raised by the ladies there, we bought a large supply of these beautiful coloured illustrations, which you see before you. Some of these are already gone to Corea and the rest will find a ready field of usefulness among those progressive Chinese ladies, who astonished Shanghai this week by giving a banquet to about 200 ladies in connection with the inauguration of their girls' school, where Western knowledge is to be given and where the girls' feet are to be unbound. The result of our visit to Scotland has been a promise of an income of over £600. In England and Wales several Baptist friends gave £100 each, while some churches are taking up a centre each. But our best hope of funds at home seems to be from the societies making a grant of £100 each per annum, besides setting apart one of their men exclusively for literary work. The Baptist Missionary Society granted £100. The London Missionary society granted £100. The Wesleyan Missionary Society granted the help of one of their men. The Religious Tract Society granted us books to the value of £100. Altogether Great Britain has promised an income of £1,300, and other Societies are considering the desirability of co-operating. (Applause.) Besides the publication and circulation of books, we have for years felt the need of having central institutions in Peking and in each of the provincial capitals, where lectures on all questions vital to the progress of the nation should be given. For this end we appealed to our old friend Mr. Thomas Hanbury. Under certain conditions he has offered for this purpose the sum of Tls. 30,000. (Applause.) In America I visited the Secretaries of most of the Missionary Societies in Canada and in the States, though they were widely scattered,

pleading for co-operation. They were all sympathetic, even when their treasuries were empty. The Baptist Missionary Union at Boston at once granted £100. The Methodist Episcopal Mission, South, which has given us Dr. Allen for so many years, will consider the question of a grant of money also at their annual meeting next May. The Methodist Episcopal Mission, North, in the person of Bishop Ninde, promised to plead our cause at their annual meeting in November. Such is the sum I have raised at home—scarcely half what I think is necessary. If Dr. Allen goes home I hope he will raise the other half. (Hear, hear.) If all the Societies in Europe and America could co-operate, to systematically enlighten the 200 examination-centres where a million students meet annually, in a few years all the educated men of China would then understand our object in coming to China, and the way would be cleared of the chief obstacles to international good-will—*viz.*, ignorance of foreign countries, hatred of foreigners, and disregard of the purposes of God's Providence. In conclusion I must point out, that international peace is impossible, if both parties do not try to understand each other. The Missionary body of the British, American, and German Societies has rendered immense service in this direction. They have made Chinese and English Dictionaries, translated Chinese Sacred books and their histories into European languages, and have written many books on Western countries in Chinese; while the Chinese, on the contrary, proceeded on the principle of refusing to introduce the study of foreign subjects into their colleges and refusing to hold free intercourse with the foreigners. They have tried repeatedly, to expel foreigners by brute force. Failing in that, they have tried to vilify us on a gigantic scale with the filthiest literature. Failing to do that with impunity, their latest method is to start educational reforms excluding all study of the Christian religion. Ignorance is the chief cause of this attitude which has brought China to the brink of ruin. They do not know, that want of religious liberty in Europe cost 100 years' war, and they do not reflect that the same cost centuries of war in China. The greatest force among all nations—the religious—will not be ignored or set aside. Men have discovered that the only solution to difference of religions is, to insist on tolerance and mutual respect. Whatever may happen to China, she can never attain to the highest prosperity, till it allows liberty to study and practise religion, just as it does any other subject, nor will the neglect of religion do, for the weapons of war are turned against their masters by the anarchists. Therefore in the highest interests of political, educational, and commercial prosperity, it is important that enlightened religion be thoroughly understood and appreciated. It is with very great pleasure that I learn, that notwithstanding this great mass of ignorance and hatred of foreigners among many, there is now a new class rapidly growing in all the provinces, whose object is to give true light on all subjects and to promote a better understanding with foreigners. On the increase of such a class depends the future prosperity of China and the permanent peace of the world. To them we wish a hearty good speed. (Applause.)

The Rev. Dr. Y. J. Allen then proposed—

That we, the members of the Society for the Diffusion of Christian and General Knowledge among the Chinese, assembled at this tenth annual meeting, express our sincerest gratitude to all those generous friends in the homelands, who by their hearty support have so greatly encouraged and helped us in our work; and to the missionaries on the field, who have so faithfully co-operated with us in the distribution of our books.

Dr. Allen said, that to the friends who had given their help, to their old friends and also to their new friends, the sincerest thanks of the Society were due; and he felt sure it would not be considered invidious, if he should make special mention in this connexion of the English Baptist Mission Society and the

Mission Society of the Methodist Episcopal Church, South, U.S.A., to each of which respectively the Society (the S.D.K.) was indebted for the Services of a man gratuitously detailed for the work; mention should also be made of the Tract Societies of England and America, and particularly of the Christian Literature Society and the Woman's Auxiliary, both of Scotland. To the Missionaries on the field the Society was indebted for a variety of valuable services, and as editor of the *Wan-Kwoh-Kung-Pao*, or *Review of the Times*, he would like to include in this list of honourable mention also grateful acknowledgments to the *North-China Daily News* and *Shanghai Mercury*. The vote was no mere formal one; it was the genuine expression of their heart-felt indebtedness, based on a sense of large benefits received, and a consciousness of no small success achieved thereby in the operations of the Society.

He dwelt at some length on the far-reaching influence of the Society's publications and the impression they were making throughout the country, as indicated in the Report just submitted. The issues of books have largely increased and so had the income from sales, but the success of the Society was evidenced by many other tokens, as for instance in the greater prestige of the Society's name, *Kwang-Hioh-Wei*, and the preference given to books bearing its *imprimatur*; and not less so by the frequent piracies of the Society's books and labels or titles by native publishers. But apart from the above indications of success, many testimonies had been received from officials passing through Shanghai and from correspondence from remote provinces and cities, in regard to the enlightening and quickening influence of the Society's publications.

Referring to the outlook of the work, Dr. Allen said, that while this was the most prosperous year of the Society's work, it was nevertheless by no means the full measure of possible attainment, and he confidently looked forward to still greater achievements in the years immediately to follow. And this the more confidently, as the home friends and their respective Missionary Societies were found disposed not only to contribute more liberally and generally of their funds, but to set apart additional men to aid in the production of the class of literature, now so urgently demanded by the Chinese themselves and the Christian workers who labour among them.

The Rev. E. Box, speaking as a member of the *London Missionary Society*, expressed his pleasure at seconding the vote of thanks to the generous friends in the homelands, who have rendered such valuable help to the Diffusion Society. Mr. Box said: "As one engaged in evangelistic and pastoral work, I desire to bear testimony to the great service, which the Society is doing in helping forward missionary work. I will refer here especially to the influence, which the Society's publications are exerting in removing the prejudices of the official and scholar classes, and in creating among them a more friendly feeling towards the missionaries and a more sympathetic interest in their work. I have recently been travelling for a month in the South of the Kiangsu and the North of the Chekiang Provinces, and have in several places met with a very friendly reception from the scholars and officials. In one of the Chekiang Yamens, I visited by invitation a member of the official class, who had been reading the "History of the War." He wished me to convey his thanks to those, who had written and published the book, and he expressed his conviction that the lessons which were drawn up at the close of the book, pointing out the needs of China, were true. "*China*," he said, "*needs men with a new heart.*" In a letter recently received from him, he speaks of the "*love of Jesus.*" This love he has come to know of, through the work which the members of the Diffusion Society and others are doing to benefit and instruct his countrymen. In another city I was visited by some scholars, one of whom is a leading resident in the place, who were also readers of the Society's publications. They told me, that some six or seven copies of the "*Review of the Times*" were subscribed for every month, and circulated among

the officials and scholars in that city. These and other such incidents bear evidence to the fact, that the work of the Diffusion Society is of great assistance to us in our *evangelistic* work. In another direction also we derive help by the publications of this Society. As at all times and in all countries, so here in China Christianity quickens and elevates the *whole* man. *Our Christians* are not satisfied with remaining in ignorance. They require books on Christianity and general subjects, to enlighten their minds, and strengthen their faith. This work the Diffusion Society is doing for the Christian Church, and doing it well. Last evening I was present at a meeting of native Christians in connection with the London Mission, where a "Lending Library and Reading Room" was started. Some of the books have been donated by the Diffusion Society, and the Christians themselves are subscribing for the two magazines published by the Society, in addition to other periodicals. I am glad therefore to acknowledge our indebtedness to the Diffusion Society and have great pleasure in seconding the vote of thanks to the generous friends, whose support has enabled the Society, to do this good work."

The vote having been carried with acclamation, the Chairman solicited further financial help, especially from the members and friends resident in China, pointing out that the total subscriptions for 1897 amounted to Tls. 70 and $60 only.

Upon the proposal of Mr. A. H. Harris, seconded by the Rev. E. T. Williams, votes of thanks were passed to the Chairman, and the Rev. Paul Kranz (one of the Hon. Secretaries). The proceedings concluded with the Benediction, pronounced by the Rev. Dr. Edkins.